Lutheran Herald

PACIFIC LUTHERAN
EOLOGICAL SEMINARY
THE LIBRARY

LUME XXXVIII MINNEAPOLIS, MINN., MARCH 9, 1954 NUMBER 10

Within the E.L.C.

PERSONS

The Rev. Frank H. Andersen, Ruthton, Minn., will move May 1 to his new parish, Newport, Minn.

The Rev. T. O. Lovaas, Protestant chaplain at the Tombs prison, New York City, was the speaker at the National Charities Conference at Central Church, Minneapolis, Sunday evening, Feb. 21.

The Rev. Norman O. Dversdall, pastor since 1948 of the Glenwood-Canoe Ridge parish, Decorah, Iowa, has accepted a call to Fron Church, Starbuck, Minn., and will move there in May.

The Rev. O. K. Odland, Curtiss, Wis., has accepted a call to Spring Prairie-Morrisonville parish, Morrisonville, Wis.

The Rev. R. E. Ylvisaker, Clifford, N. Dak., has accepted a call to First Lutheran Church, Bend, Oregon.

The Rev. Stanley G. Gunsten, formerly of Bend, Oregon, was on Jan. 24 installed as pastor of Emmanuel Church, Bremerton, Wash., by District President Foss. Later in the day the congregation held a reception in welcome of the new pastor and his family.

The Rev. L. L. Spaulding, Joice, Iowa, has accepted a call to begin church work among Indians in the Turtle Mountain region of North Dakota. His headquarters will be in Rolla. He will begin this work in the month of May.

DISTRICTS

Eastern

Evanston, Ill. Trinity Church, whose church edifice lies in Skokie, near the Evanston border, received during 1953 a membership increase of about 185, and had at New Year's a total of about 715 members. Disbursements of the church amounted to slightly over $37,000. The approved budget for the current year totals about $36,000. Trinity is served by the Rev. David Boxrud. Miss Evelyn Schaefer is its full-time parish counselor.

Cover photo shows the village of Magdala, birthplace of Mary Magdalene. This tiny village is located near the Sea of Galilee in the northern part of Palestine. Photo is by Religious News Service.

Southern Minnesota

Ruthton, Minn. The Ruthton parish, which hitherto has consisted of three congregations: Aetna, Opdal, and Zion, has been realigned, as Zion Church is now a separate parish together with another rural congregation, Lake Sarah. This latter parish will after Easter be served by the Rev. J. B. Rockne, now of Park River, N. Dak. As stated elsewhere in this issue, the Rev. F. H. Andersen of the Ruthton parish will by May 1 move to Newport, Minn.

Slayton, Minn. Slayton Church has since June 1, 1953, been a one-church, parish. At its recent annual meeting the church adopted a new church building program, which provides that funds will be invested in ELC Church Extension certificates until the congregation is ready to build a new church. Adopted was also a "God's Share" program, the main proviso of which is that gifts to it are to be a share of regular or special earnings, crop, produce, commission, or the like, and given over and above regular pledges or contributions to the congregation, such funds to be placed in the New Church Building Fund. Pastor of the Slayton parish is the Rev. T. G. Wicks.

Willmar, Minn. On Sunday, Feb. 7, Vinje Lutheran congregation met in one combined service, instead of the two which are regularly held each Sunday. Approximately 1,300 attended the service, which was held in the Municipal Auditorium. The three choirs of the church, numbering 200 singers, took part, and an offering of over $5,600 was received for benevolent purposes. In the afternoon of the same day the Senior Choir sponsored the Concordia College Band concert at which the auditorium was again filled to capacity. Pastor of the parish is the Rev. Harold B. Kildahl, Jr.

Pacific

Seattle, Wash. Denny Park Church, parish of the Rev. B. T. Gabrielsen, has issued an illustrated souvenir booklet as this is the 65th year of the congregation. It contains an architect's sketch of a proposed parish hall and youth building to be erected next to the church. This parish has now five full-time workers and three part-time salaried workers.

Seattle, Wash. The annual report of First Lutheran Church, parish of the Rev. Norris R. Halvorson, shows that the church had at the beginning o present year 820 members. Receipt 1953 totalled in excess of $38,000; bursements amounted to more $22,740. The indebtedness is now than $21,000, and the fixed asset the church total more than $150

California

San Diego, Calif. Clairemont Chu organized a few months ago, broken ground for and begun struction of the first two units o church plant; a parish house and education building. The building is on Clairemont Mesa Boulevar Kleefeld Street. Pastor of this new gregation is the Rev. Clifford O. son.

Congregations to Be Established the District. According to the Feb. issue of "The Western Lutheran" Home Mission Committee of the C fornia District met Jan. 29 and proved plans to establish during current year congregations in the lowing California areas: Garden Gr Granada Hills, China Hills, San Ma Los Altos Village, Camarillo, and cata; also in Honolulu, Hawaii.

Los Angeles, Calif. Our Savio Church, parish of the Rev. My Knutson, will on March 28 br ground for the erection of its n church. The site is on Sixth Street, tween So. Norton and Bronson.

Van Nuys, Calif. Central Chur parish of the Rev. R. A. Ramseth, voted to furnish the stipends of two its members who late in the comi summer will sail as missionaries in Japan field.

ANNOUNCEMENTS

Wanted: 15-20 used choir robes Home Mission church in Minot. Wr the Rev. L. A. B. Nelson, 716 4th N. W., Minot, N. Dak.

Blue Earth Circuit will meet Mar 7-8, afternoon and evening, at Delava Minn.

Rock River Circuit WMF will me May 12 at Durand, Ill. Speakers: M dames E. W. Sihler and Oscar Bra stad.

Eagle Grove Circuit WMF will me April 28 at Badger, Iowa. Speaker: t Rev. Bernt Opsal.

For Sale: Thirteen 11-ft. used pew at reasonable price, by Fron Churc Roslyn, S. Dak. Write Julius Stavi R. 2, Webster, S. Dak.

Wanted: Old brass church chand liers or lamps; will pay good pric Write **Lutheran Herald.**

(Continued on page 24

LUME XXXVIII . . . NUMBER 10
inneapolis, Minn., March 9, 1954

Lutheran Herald

he Common Hymnal

NLC News Bureau

utheran churches in America may receive a new book worship as a Christmas gift in 1955.

That's the opinion of Dr. E. E. Ryden, secretary of e Joint Commission on a Common Hymnal, who ported that work on the long-awaited hymnal, inding a common liturgy, is nearing completion. He d the first manuscript of the music editon of the mnal will probably be placed in the hands of typeters within the next three months.

According to a report given by Dr. Luther D. Reed a recent meeting in Chicago of the Editorial Comittee, it is estimated that at least two years will elapse fore the first copies come from the printing presses.

The Editorial Committee is composed of representaes from the Commissions on a Common Hymnal d the Commission on a Common Liturgy, and is arged with responsibility of putting the manuscript the new book of worship into final shape. Dr. Reed chairman of both Commissions.

The full title of the new volume, as determined at e Chicago meeting, will be "the Service Book and ymnal according to the use of the Lutheran Church America," Dr. Ryden announced.

Dr. Ryden pointed out that completion of the work s been delayed because of disagreement over Bible rsions for the appointed texts of the church year.

The Commission on Liturgy had originally intended adhere to the King James Version, but the pressure r the Revised Standard Version from a number of e co-operating bodies caused the Commission to prose as a compromise that no texts be printed in the rvice Book.

Although this suggestion also met th strong criticism among some oups, notably the Augustana Luran Church, Dr. Ryden disclosed at the executive council of that dy has now indicated that it would withdraw its objections in order to facilitate publication of the common book of worship.

As finally constituted, the new hymnal will contain 605 hymns. The last hymn to be added to the collection, according to Dr. Ryden, was a Negro spiritual, "Were you there when they crucified my Lord?" The addition was made by the editorial committee when it was discovered that no hymn of Negro origin had previously been included.

At a previous session, Fanny Crosby's "Pass Me Not, O Gentle Saviour" was added when it was brought to light that America's blind hymn writer was not represented in the collection.

Dr. Ryden noted that a unique feature of the hymnal will be the inclusion of representative hymns from the Lutheran lands of Europe—Germany, Sweden, Denmark, Norway, Finland, and Iceland. He said efforts have been made by the Hymnal Commission to produce in English dress the finest lyrics in the hymn tradition of each of these countries.

It is believed that the publication of these translations will serve to introduce some of the gems of Lutheran hymnody hitherto largely unknown on this side of the Atlantic.

Despite the Lutheran emphasis, however, Dr. Ryden stressed that the new hymnal will be thoroughly ecumenical in character. Approximately 65 hymns in the collection date back to the pre-Reformation era, among them Greek and Latin sacred songs from the early centuries of the Church, he said.

Hymn writers of the British Isles predominate in the book, being represented by nearly 300 hymns, he added, while a few hymns have been included from French, Dutch, Spanish, and Italian sources.

Although practically no Christian hymns were written on this side of the ocean until the beginning of the 19th century, Dr. Ryden said, the new volume indicates that American hymnody "is coming into its own." Almost a hundred hymns by American authors will be found in the collection, some of them by contemporary writers.

The hymnal will contain approximately 626 hymn

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

tunes, among them a few original compositions. In addition to the stalwart Lutheran chorales from Germany and Scandinavia, there will be a large number of tunes by outstanding English, Welsh, French, Scotch, Spanish, Italian, and American composers. Harmonizations by Johann Sebastian Bach, famous Lutheran organist and composer, will be given for some of the great German chorales. Folksongs from various European countries will be used as musical settings for a number of hymns. While traditional tunes are almost invariably retained in most instances, alternate melodies will be provided to give freshness and variety in some instances. To aid male worshippers in singing, tunes will be set as the music permits.

Turning to the new liturgy, which will be somewhat similar to the present Common Service in textual content, Dr. Ryden said it will contain some elements incorporated from the Scandinavian orders of worship. There will be two principal musical settings, the one following the form of Anglican chanting now used in the Common Service, the other employing the Continental chorale type of music for some of the responses. The music for the greater part of the liturgy will be identical in both settings, however. A third setting, Gregorian in character, will be provided for choir use.

"The Service Book and Hymnal" will be sponsor by the eight general bodies of the National Luther Council, numbering more than 4,500,000 members a representing two thirds of the Lutheran constituen in America. These bodies are the United Luther Church, the American Lutheran Church, The Evang ical Lutheran Church, the Augustana Lutheran Chur the United Evangelical Lutheran Church, the Luther Free Church, American Evangelical, and the Suo Synod.

Work on the hymnal began in June, 1945 when r resentatives of the American Lutheran Church, Aug tana Lutheran Church, Evangelical Lutheran Chur and the United Lutheran Church met in Pittsburg Pa., on the invitation of the latter body for the purp of exploring the possibilities of a common proje Other National Lutheran Council bodies joined undertaking at later dates. The proposal for a comm liturgy was initiated by the Augustana Luther Church, and a new commission to work on this proj was created in 1946.

Dr. Ryden observed that the first edition of the Se ice Book and Hymnal "may reach a million copi and that "it will constitute one of the largest printi undertakings of a similar volume in the history American Protestantism."

Martin Luther and the Truck Driver

Paul E. Arnd
Pastor, Epiphany Church, Brook

REPRINTED FROM "THE LUTHERAN" (ULCA) BY SPECIAL PERMISSION

One evening last fall the parsonage doorbell rang, and a young man inquired if he might see "the Father." After being ushered into my office, he told me that he had an important problem on his mind and wondered if I could help him.

After a few years in the metropolitan area you become wary of men who come to the door asking for help, especially if they want to see "the Father." They usually ask for a night's lodging or money for a meal in a breath that would curl a piece of metal. However, this young man was different. He was sincerely seeking help and understanding. He told me an unusual story.

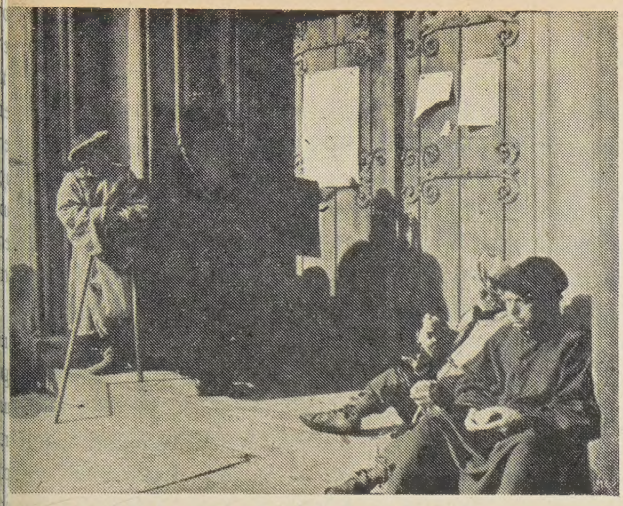
He had just "pulled" a loaded truck and tractor from a distant city to New York. Before leaving the other city he had stopped in to see the film *Martin Luther,* "just to kill time between runs." For hundreds of miles, as the giant truck roared through the night, he had been thinking over what he had seen in the theater.

At stops along the way he had talked it over with other drivers on the route and had urged them to see this Luther picture. I wonder how many of those rugged van drivers did go. He has since assured me that a good number of them did.

I had noted that this man's name was of Pol origin and wondered how soon he would tell me that had to do penance for seeing a picture like *Mar Luther*. He was disturbed about what his wife wou think when he told her. He had not been home fr his run but had come directly to see me. He want to know more about this "Martin Luther."

In the course of our conversation he explained th he had been an altar boy in the Roman Catholic Chur and had attended parochial schools. His wife was a Polish, with much the same background as his. H said they were "good Catholics" and attended m every Sunday.

We talked for three hours. When he left he h learned much about this "Martin Luther." I had usher a confused young man into my study at eight o'clo and said good-night to him about eleven-thirty. H promised to return after his next run to inquire so more about Lutheranism. He left my house a mu enlightened soul, with a different picture in his mi of what Christianity meant. He said that on the ne day he planned to take his wife to see the Luther fi at a theater in New York.



castle church door at Wittenberg was the bulletin board of the n. Here Luther nails his objections to the wholesale hawking of ulgences.

e parsonage bell rang again about three weeks later. is time the young van driver brought his wife along. is was another three-hour session. They seemed ›py when I brought out Luther's Catechism and ;gested that we study it together. They had not ›wn that the Apostles' Creed and the Ten Comndments were so clearly explained as they are in catechism. I have never known such eager and cere searchers for the true Word of God as this ing couple.

Both were convinced that the Lutheran Church was only place for them. They wanted to know more ›ut the teachings of the Church. Their only comint was that we could not get together every evening instruction! They were two thirsty souls searching the truth and eager to learn.

Of course they ran into difficulties. Their relatives t no time in reporting their new ideas to the parish est. He made a hasty trip to their home. Evidently visit and his arguments had been anticipated, for young folks later told me, "Every time he preted an argument against the Lutheran Church, we uted it from the Bible the way you showed us."

The priest finally left their house after condemning m both bitterly. They were shocked, feeling that true servant of God would use language such as he l. They were more convinced than ever before that y really wanted to become members of the Lutheran urch, and the sooner the better.

The young people began attending our services. They re afraid to come at first, feeling that the people the congregation would not accept them. I assured m that they would have the warmest of welcomes. a changing city parish, most of the members were angers themselves only a few years ago and many re attracted by the friendly reception they found. After the first service, the young couple came to me literally glowing. The young man said, "I didn't know that the Italian barber on the corner was a member of this church."

"He has been a member here for years," I replied. "Several other Italian families are also members."

"So I noticed," the young van driver said.

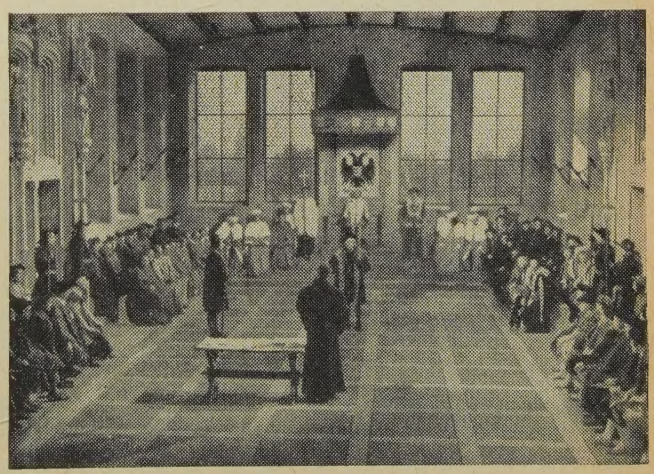
"You'll find people here who came from Norway, Sweden, Denmark, Finland, Germany, England, Ireland, Holland, the West Indies, British Guiana, and even Poland," I added. "We have three Jewish converts."

"It's a regular League of Nations," he exclaimed. "Now we feel right at home."

Others came up to speak to them and they found in the congregation several acquaintances. One young couple rather shyly said, "We would have asked you to come to church with us long ago, but we knew you were Catholics, so we never even thought about it before." When I heard those words I realized anew what a fine piece of evangelism was being done by the rather impersonal agency of a motion picture film!

A few Sundays ago, after many weeks of instruction, during which I watched my young friends growing spiritually, I confirmed and publicly received the young van driver and his wife as members of our congregation. I know there were tears in their eyes as they answered the questions in the confirmation service. Somehow the words blurred on the page of my service book, too. They had been through a great deal. Their relatives and some friends had been relentless in their efforts to "turn them back."

Therefore I can say thanks to the Luther picture for sending us two fine young people. Perhaps I should qualify that and say thanks for sending us three young people. After the service yesterday they confided to me that I am to have the honor of baptizing their first child, probably sometime in April.



"Martin Luther," asks Emperor Charles V through his chamberlain, "will you or will you not recant?" This set was built in the AFIFA Film Studios, Wiesbaden, Germany, by producer Lothar Wolff and the German stage designers to duplicate the original scene as recorded on old woodcuts and etchings of the 16th century.

The Truth About the Luther Film

The Roman Catholic Church has offered a number of severe and serious criticisms of the film, *Martin Luther*. In answer to them, Lutheran Church Productions, producer of the film, has prepared a brochure. With special permission, we reprint herewith certain passages from that brochure.

CRITICISM: *The "Martin Luther" film is a prejudiced version of the so-called "Protestant Reformation."*

ANSWER: The "Martin Luther" script is the work of nine writers including church historians and theologians. It was studied and checked for accuracy by outstanding churchmen and scholars in America and Germany. It represents one and a half years of concentrated work. Among the Roman Catholic authoritative books used are: *A History of the Church* by Philip Hughes; *The History of the Popes from the Close of the Middle Ages* by Ludwig Pastor; *Martin Luther, His Life and Work* by Hartmann Grisar; *The One and Holy* by Karl Adam; *The Reformation* by John O'Brien; *The Catholic Encyclopedia;* and *Luther and His Work* by Joseph Clayton. Among the Protestant books, *Here I Stand* by Roland Bainton; *The Road to Reformation* by Henrich Boehmer; *Luther Now* by Hanns Lilje; *Luther and His Times* by E. G. Schwiebert. A former Augustinian monk and priest, now a Lutheran pastor of Frankfurt, Germany, was used as a technical advisor along with other German Roman Catholic technicians.

A Roman Catholic film reviewer gave this evaluation in the Hamilton (Ontario) *Spectator* on Novembe 1953:

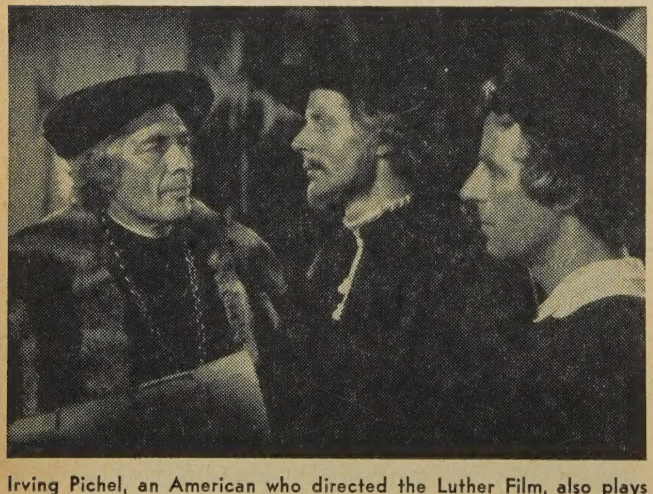
"For this is an honest film. It treats a controve subject with kid gloves, yet never insults the int gence; it sets out the story of Luther's life with ac acy but pardonable discretion; also, it was screene Germany and has about it an authentic Teutonic r

"Any educated Catholic will admit the decadenc his Church during the Middle Ages. The Reforma was not just a rising of city states against the H Roman Empire; it was a protest against a corr power which sold indulgences and bishoprics to highest bidder; whose princes fathered illegitim children and whose priests played on the superstiti of a gullible populace. Whatever one's religious c victions—and this reviewer is himself a Roman Ca lic—the facts are there. . . . I would like to sug here that there is little to offend the Catholic mo goer, for this life of Luther is told with a quiet dig and without prejudice. There are pious Catholics this film, as there are also hot-headed and destruc reformers."

CRITICISM: *The "Martin Luther" film does not g a true and accurate portrayal of the character of Ma Luther and his times.*

ANSWER: One of the several Roman Catholic author tive books used in the preparation of the "Ma Luther" film was *The One and Holy* (Imprima Archbishop Cushing, Boston), written by the fam German Roman Catholic theologian Karl Adam. church conditions at the time he says, "It was ni indeed in a great part of Christendom. Such is conclusion of our survey of the end of the 15th centu amongst the common people, a fearful decline of t piety into religious materialism and morbid hyste amongst the clergy, both lower and higher, widespr worldliness and neglect of duty; and amongst the v shepherds of the Church, demonic ambition and s rilegious perversion of holy things. Both clergy a people must cry mea culpa, mea maxima culpa!"

About Martin Luther himself, Dr. Adam wri "Had Martin Luther then arisen with his marvel gifts of mind and heart, his warm penetration of essence of Christianity, his passionate defiance of unholiness and ungodliness, the elemental fury of religious experience, his surging, soul-shattering po of speech, and not least that heroism in the face death with which he defied the powers of this worl had he brought all these magnificent qualities to



Irving Pichel, an American who directed the Luther Film, also plays the role of Chancellor Brueck. Here Brueck, left, discusses the Augsburg Confession with Melanchthon (English actor Guy Verney), center, and Spalatin (French actor Pierre Lefevre) right. Scenes for the Diet of Augsburg were produced at Regensburg and in Wiesbaden.

noval of the abuses of the time and the cleansing God's garden from weeds, had he remained a faith- member of his Church, humble and simple, sincere l pure, then indeed we should today be his grateful tors. He would be forever our great Reformer, our e man of God, our teacher and leader, comparable Thomas Aquinas and Francis of Assisi. He would ve been the greatest saint of our people, the refounder the Church in Germany, a second Boniface. . . .

But—and here lies the tragedy of the Reformation l of German Christianity—he let the warring spirits ve him to overthrow not merely the abuses in the urch, but the Church Herself, founded upon Peter, ring through the centuries the successio apostolica; let them drive him to commit what St. Augustine s the greatest sin with which a Christian can burden nself: he set up altar against altar and tore in pieces one Body of Christ."

CRITICISM: *The "Martin Luther" film misrepresents Roman Catholic doctrine of indulgence.*

ANSWER: Emphasis in the film is given to Tetzel's use of the Roman Catholic doctrine of indulgences. e Roman Catholic professor of dogmatic theology cribes the abuse as follows in his book *The One and ly* (Imprimatur of Archbishop Cushing, Boston):

From the middle of the fifteenth century the Popes an to distribute indulgences for the dead. The Legate audi, in connection with an indulgence granted by e Sixtus IV to Louis XI for the whole of France, nounces that the indulgences could be made certainly ctive for any soul in Purgatory, even if the person ning it was in a state of mortal sin, so long as the ulgenced work (i.e., money payment) was per- med. Pope Sixtus IV did indeed correct his Legate's laration to the extent of saying that the application the indulgence to the dead could only be a matter petition, not of certainty. But Peraudi's other state- nt—that the indulgence could be gained for the d by people living in mortal sin—was never cen- ed. In the prevailing low state of clerical education, achers of the indulgence (such as the Dominican zel for instance) eagerly seized on Peraudi's pro- ncement, so that many preachers really did adopt their favourite tag, 'Your cash no sooner clinks in bowl than out of Purgatory jumps the soul.' Some he papal decrees themselves were in great measure onsible for this crude interpretation of indulgences. ey employed a misleading formula current from the teenth century onwards which spoke of a remissio oena et culpa (remission of pain and guilt) or even a remissio peccatorum (remission of sins), whereas indulgence is not concerned with the forgiveness the guilt of sin, nor with the remission of eternal

Martin Luther
(As portrayed by Niall MacGinnis)

punishment, but only with the remission of temporal punishment, that is, a mitigation or shortening of that penitential suffering which the sinner must undergo either here or in Purgatory.

"It is unnecessary to emphasize how much this hideous simoniacal abuse of indulgences corrupted true piety, and how indulgences were perverted to a blasphemous haggling with God. Night fell on the German Church, a night that grew ever deeper and darker as other abuses attached themselves to the excessive cult of relics and the practice of indulgences."

Another noted Roman Catholic historian, Joseph Lortz, has this to say, pp. 194-200, in Vol. I, 3rd ed., *Die Reformation in Deutschland* (Imprimatur, Durgr, Vic. Cap. Freiburg im Breisgau):

"A just judgment of the whole indulgence controversy of 1519 and a reasonable interpretation of the difficulties which then existed require a careful distinction, based on the pertinent facts, between theory and practice. Or better said: a distinction between pure theology on the one hand, and ecclesiastical and popular practice on the other. . . .

". . . the relaxation by means of indulgences, of the strict penitential discipline of the ancient Church resulted (as relaxation always does) in a desire for more and more favors. The curia yielded to this desire. It did so . . . by making of indulgences more than a proper arrangement for financial contributions and by involving them in the unhappy development of curial fiscality, that is, in an un-Christian secularization. . . . Immoderate multiplication of indulgences and their fiscal function, together with the dangerous externalization of late medieval piety, deprived indulgences of their profound religious meaning and often transformed them into something that was, for all practical purposes, un-Christian. . . .

"The danger became a reality when the cautious and correct theology was practically crowded out by the crass

(Continued on page 235)

EDITO

Case Hist

When the film *Martin Luther* was banned from showing in Quebec, Canada, that really made news. Here was a predominantly Roman Catholic city (although it also has some 300,000 Protestants among its citizens) so completely under the thumb of Rome that a film which had been viewed by millions was declared to be unfit to be showed! As a matter of fact, Rome badly overreached itself that time. Lutherans are decidedly a minority group in Canada. The Quebec ban of *Martin Luther* plus its showing elsewhere did more to bring the evangelical warmth of genuine Lutheranism to the attention of Canadians than something less spectacular could have done. A prominent Canadian Lutheran leader told us that the Quebec ban had done a great deal for our own Church in Canada.

At the moment we are more interested in another incident connected with *Martin Luther*. It didn't get much news play; actually, it has heretofore scarcely been heard of outside the community where it happened. Yet to us it seems important; possibly, in the long run, more important than the Quebec episode. We shall call it a case history in aggression. Here it is:

Blackduck is a peaceful village in northern Minnesota—population about 750. It is largely Lutheran in complexion, as is the surrounding countryside. The Roman Catholic Church very definitely represents a minority group in the community. Like a thousand similar good, solid, American communities, its citizens have gotten along fine. There certainly has never been any "Roman versus Protestant" feeling in Blackduck.

Comes then, a couple of years ago, a new Roman Catholic priest to the parish there, L. E. Weber by name. Previously he has been a professor and is evidently a man of some scholarly attainments. But above all, he is aggressive to a high degree. His program seems to be nothing short of making the Blackduck community Roman Catholic, or at least making his parish really count for something. A lovely new church was recently erected, for example. Now, let it be clearly understood that there is nothing reprehensible about a pastor setting out to do something big in and with his parish; he would be a poor pastor if he didn't. The fact that Mr. Weber's plans went quite beyond that, however, soon became apparent. *Martin Luther* gave the priest a golden opportunity to demonstrate his true stature.

Blackduck itself did not have a showing of *Martin Luther*. Bemidji, 25 miles away, however, did, and that became the showing for a large surrounding area, including Blackduck. The pastor of the ELC church there, the Rev. Walter M. Holtan, received half a dozen posters announcing the film. He distributed them to a number of business men who gladly displayed them.

Then the Rev. Mr. Weber really showed his mettle. He protested to the businessmen and took to the colum of the local paper, *The Blackduck American*. *Mart Luther* was held to be a deliberate attack on the Rom Catholic Church and was said to be historically i accurate. An article by a Roman Catholic professor w given several columns of space in the paper, supposed proving how bad a film this really is. Whenever som one else got space to give the other side, the go "father" was right there to heap supercilious scorn up that person. When the editor decided that this w about enough, Mr. Weber purchased space for a fin salvo which ran as a paid advertisement.

Mr. F. L. Kolden, pioneer business man and a lead in the community, was one of those who displayed t poster. He refused the priest's demand that the post be taken down. Thereupon he received a letter which an exhibit worthy of publication. A photostatic copy it is in our possession. With Mr. Kolden's consent, is herewith reprinted:

Church of St. Anne
Phone 73. P.O. Box 296
Blackduck, Minnesota
Rev. Leonard E. Weber, Pastor

December 10, 19

Mr. Leonard Kolden
Blackduck, Minnesota

Dear Mr. Kolden:

This letter is to inform you that St. Ann's Church discontinuing all business relations with your store. T reason is your advertising in your store window the fil "Martin Luther." As you can learn from the article I p in last week's Blackduck American, this film is one of t most untruthful and vile attacks on the Catholic Churc It is the most unhistorical picture which ever came out Hollywood.

We Catholics have absolutely no objection to the filmi of the life of your religious founder—and to your adve tizing it in all your stores—provided the picture is histo cally accurate. However, this picture seems to have as main purpose, not to portray the life of Luther (it actual shows very little of his life) and his doctrine—to whi we Catholics would have no objections—but to belitt and vilify the Catholic Church by presenting scenes a statements which are contrary to historical fact.

In all my business and social relations, I pay no attenti to a person's religious beliefs. I believe that every pers has the God-given right and duty to worship God accor

IALS

ggression

g to the dictates of his conscience. But when a concern public business encourages an attack on the religious liefs and practices of its customers, then I draw the line. I shall read this letter to my congregations next Sunday.

Sincerely yours,
(Signed) Rev. L. E. Weber

The Rev. Mr. Weber was as good as his word. The ter was read in the three churches of his parish. The sult? As far as Mr. Kolden is concerned, nothing ious at all. We have been reliably informed that me of the Catholic people came to apologize for eir priest, and most of them have traded as before. In ality, the merchant has enjoyed this unusual publicity, d his business has not suffered.

We have sought to learn whether this episode has eated ill-will between rank and file Protestants and oman Catholics in the community. Our best informa- n is that it has not. Evidently the ill considered tions of the priest have been quite well understood by s own people, who were in the community long be- re he was and who will be there long after he has been nsferred. As for others, one person has said, "The ople are really getting to see the true spirit of the oman Church as it is." Would that that would happen many other communities.

arious reasons moved us to tell this case history. wo of them have to do with the film itself. At first oman Catholic strategy was to ignore and minimize e significance of the film *Martin Luther*. When it came a tremendous success, that strategy had to be anged. So began a campaign—usually carried on at e local level—to discredit the film and to demonstrate at it was purposely "anti-Catholic." Blackduck pro- des a striking example of how that strategy may be rried out. And, happily, it also affords quite a study the futility of the effort. We have ample evidence at it is being carried on elsewhere. An example is a ll-page advertisement which appeared in *The Evening elegram,* Superior, Wisconsin, which aims to contrast e "falsity" of the film and the "truth" as Roman atholics see it.

What is the truth? In an effort to make available e answer to some of the Roman Catholic allegations, we have secured permission from the producers of *Martin Luther* to reprint portions of a statement prepared to meet these allegations. It is found elsewhere in this issue under the title "The Truth About *Martin Luther.*"

A second matter dealing with the film itself is that we believe now, and have always believed, that the simple, evangelical truth of the Gospel, presented to people through a popular medium, will bring blessed results. *Martin Luther* is proving the soundness of our contention. A most striking example came to our attention in a copyrighted article which appeared recently in *The Lutheran,* official organ of The United Lutheran Church in America, entitled "Martin Luther and the Truck Driver." Through the kind permission of Dr. G. Elson Ruff, editor of *The Lutheran,* we are able to reprint also that article.

Still another reason determined our decision to tell the Blackduck story. It is too common an occurrence to meet people who are quick to accuse anyone who presumes to be critical of the aspirations and methods of Rome of being "intolerant." It is not intolerant to face the facts. Sometimes such "super-tolerant" people need to be confronted with the facts in such an incontrovertible fashion that there is no argument left. Now, as a matter of fact, the Blackduck affair provides an example of aggression which boomeranged. Mr. Weber accomplished less than nothing by his efforts; in fact, he strengthened the Protestant position. Usually, the technique is much more subtle than that; and, unfortunately, too often it succeeds.

Martin Luther was distinctly not filmed as an "anti" document. It was filmed in order to portray in the best possible way the life of the Father of the Reformation, and thereby to portray the fundamentals of the Reformation. It is, by implication, a tremendous testimony to the grace of God toward sinners. If the Roman Catholic Church appears at times in an unfavorable light, that is history, not propaganda. After all, if it had not been that the Roman Catholic Church of four hundred years ago had departed from the apostolic teaching and life, there would have been no Reformation. Nor can the Reformation story be recounted or understood apart from the facts of history which brought it about.

The film *Martin Luther* goes on being shown in hundreds of theaters the country over. Whether it will even finally appear in the theaters of Quebec is not, after all, so very important. What is important is that the grace of God to sinners is being vividly portrayed, is being seen by tens of thousands who otherwise might never learn that message, and that the film is being used by God for His saving purposes. For that we thank God.

Something About Church Finance

THE REPORT OF THE JOINT UNION COMMITTEE—9

Money plays an important part in carrying on the work of the organized Church. So does property. Institutions are needed—educational and charitable—and they must be housed and manned. Home Missions builds churches and parsonages and calls pastors and parish workers. Foreign Missions establishes fields abroad, builds churches and chapels, educational institutions and hospitals, homes for missionaries and other workers, and calls men and women to carry on the work. The value of all this and the cost of maintaining it can be put in terms of dollars and cents. As long as money is mankind's recognized "means of exchange," it will continue to play a tremendous role in the work of the Church.

Just how much money the "capital assets" of the merged Church will represent is difficult to say. Perhaps eighty million dollars at the time the merger takes place is not too bad a guess. This includes everything the church body and its segments will own. (It does not, obviously, include the value of congregational property, since the church body exercises no control over and has no ownership right in that.) Included will be buildings and land; endowments and trust funds; cash and stocks and bonds; and so on and on. The management of all this will be indeed a formidable job!

Then there is the matter of current income. Chief source is what we call the "synodical budget," the money the member congregations give for the support of the work done through and by the church body. In The Evangelical Lutheran Church, the allocated budget for the present biennium is $3,000,000 per year. In addition, and closely linked with the budget, is the nearly three quarters of a million dollars raised for inter-synodical work, including the National Lutheran Council and the Lutheran World Federation. There are also many gifts "outside the budget," from congregations supporting special mission projects, from individuals, and from estates. To all this must be added the income on all the investments of the Church.

Let it be remembered that to what the ELC receives and disburses annually must be added comparable amounts for the other three merging bodies. Actually, we are not able to hazard even a wild guess as to what all this will amount to in the new Church. Certainly the benevolence and inter-synodical budget will not be less than $8,000,000 a year; it probably will be closer to $10,000,000. When all other sources of income are added, we are probably not far wrong if we estimate that the new Church will have a current annual income of not far from $15,000,000. That's a lot of money!

The management of the finances of the Church of Je Christ on earth is a serious and responsible Christ stewardship. Readers may recall that an earlier edito in this series pointed out the difficulty of finding wo to distinguish accurately between the various functic of the Church. It was said that the Church Council in charge of the "spiritual" affairs of the Church— accurate enough designation if it is properly und stood. In contrast to the work of the Church Coun the Board of Trustees is sometimes said to have cha of the "temporal" affairs of the Church—also an curate enough description if it is properly understoo

If, however, the implication is that what the Chur Council has been given charge of is "spiritual," wh the stewardship entrusted to the Board of Trustees not, then we protest. The management of the finan of the Church is a high and holy calling. This is Go property and God's money. It is being given by Go people and is to be devoted to God's purposes. If it not a "spiritual" function to help raise it and to mana and disburse it, we just don't know what the wo "spiritual" means. Let us keep that in mind every ti we use the word "temporal" in describing any of t work of the Church.

All that long (but necessary) explanation leads up Chapter X of the *Report,* "The Board of Trustee Sixteen pages in length, it is without doubt the mo involved section in the book and certainly one of t most important. What it contains was the subject more and lengthier periods of discussion in the meetin of the Joint Committee on Polity and Organization tha any other subject. While we are anxious not to dra this series of editorials out unduly, we do believe th this whole matter of church finance is so importa that we must devote several editorials to it.

By the way, we are not altogether sure that the tit is the best one. "Board of Trustees" was used as matter of consistency, since "Joint Council" an "Church Council" were used as titles for parallel cha ters. However, so broad is the scope of the chapter th we incline to think that it might better have bee titled simply "Finances" or "Church Finance." Yet th whole thing centers about the Board of Trustees so w shall not object to the title, so long as it is understoo what the scope of the chapter is.

Here are the subjects which must be discussed i following editorials: The make-up and duties of th Board of Trustees; the administrative staff of the Boar of Trustees; the Budget of the Church Body.

The Shape of the Head

George S. Schultz
Director of Stewardship and Finance, ALC

REPRINTED FROM "THE LUTHERAN STANDARD"

Herewith we reprint the second of the series of articles on the proposed merger by Pastor Schultz. General title of the series is "The Shadow of the Church to Come." The following article has been somewhat abbreviated.—The Editor.

Christ is the Head of the Church. He is the Head of each of the church bodies contemplating merger. He will, without question, be the avowed, proclaimed, honored, and followed Head of the new church body, should it come into being.

For the purposes of this series of articles on the merger development we use the word "head" in a different sense. We refer to the top structure of leadership in the Church—the men and the groups on the highest level.

That's why, as the shadow of the new Church comes into view, we pay more than passing attention to the shape of the head. Even in outline form we see some detail: A substantial crop of hair with just a slight tendency to balding . . . an evidence, no doubt, of carrying the cares of the world; a chin with a determined set . . . capable of being stuck out should the cause of Christ require it; a nose long enough to ferret out good opportunities . . . without getting caught in other people's business.

Who Is the Church?

How does the blueprint for merger present these characteristics? Let's start with the simple question, *"Who is the Church?"*

The blueprint reads, "Members of the church body are such congregations as have," etc.; not "such *pastors* and congregations." It is assumed that every pastor is a member in good standing of a congregation, hence he is a member of the church body by being a member of a congregation, not because he is a pastor. Then what is the relationship between congregations and the church body?

The old rule of thumb, "The local congregation is its own highest authority," is an oversimplification. The blueprint sets forth the relationship in this way:

"The primary organizational unit of the Church is the local congregation. An individual Christian alone is not the Church. . . . In relation to church polity this statement means that authority is vested originally in the local congregation. It is recognized that all such authority is under God and His Word. . . . The congregation is not in every respect independent and self-sufficient, even though it does have the Word of God and the Sacraments in its midst. . . . The responsibility of preaching the Word and administering the Sacraments to all nations is too complex and comprehensive a task for the individual congregation to accomplish effectively by working independently and alone. . . . To the general church body the congregation voluntarily delegates responsibilities for the carrying out of the Great Commission beyond its ability to do alone. In the conventions of the church body the program of the Kingdom is prayerfully discussed and adopted in reliance upon the Holy Spirit for guidance. Between the congregation and the general church body there is a mutuality of both rights and responsibilities. The unity of faith must be promoted and safeguarded, and the effectiveness of the common work in the Gospel must be assured. This implies areas of mutual consultation and discipline, and consequently also limitations of authority and acceptance of responsibility."

The Convention

This points to the convention as the highest authority in determining the program of the church body itself. Thus it is in most of the Churches planning merger, most certainly in the ALC. But the nature of the conventions varies immensely. In the ELC, UELC, and LFC the conventions are the plenary type, which, used in this sense, means that every pastor is eligible to attend and vote, and every congregation sends its own delegate. The ALC convention is the delegate type in which every 18 congregations send one pastor and one layman as delegates. An ALC convention "requires" the attendance of about 170 voting delegates while an ELC convention "permits" voting by about 3,000 persons though the usual attendance is nearer to 2,000.

The blueprint proposes that there be a delegate-type convention with 1,000 voters, the number to be elected by each district to be determined by the Joint Council on a confirmed membership basis. As the Church grows larger, the member-delegate ratio will change so that the size of the convention remains at 1,000. Half of the delegates are to be laymen. The convention is to be held every two years.

The blueprint recognizes the possibility of holding plenary sessions in "connection with" regular conventions. The terminology is significant in that such plenary sessions, which may attract up to 10,000 persons, shall not be in substitution of delegate sessions but in connection with them, with only the duly elected delegates entitled to vote.

On the relationship between the Church and the

(Continued on page 234)

The experiences of Miss McNeal as a member of the Concordia College Choir are typical of hundreds of students singing in the many fine choirs of our church colleges. Through her story, we are able to see the great blessings which such choirs bring to the students themselves, as well as to the Church.

A determined line, hundreds strong, edged hopefully toward that ugly barracks of a building, Concordia College Music Hall, for the yearly choral try-outs. I had decided music was my life and along with these other students, hoped for the privilege of singing in one of the college choirs. The familiar "butterflies" attacked me, for all too soon it was my turn to audition.

I had no need for being nervous, for as I entered the room, a tall slender man grinned at me in such a friendly way, I was immediately at ease. Paul Christiansen glanced at my voice-test form and said, "You have a musical name; now let's see if you have any music in your soul!"

Then he proceeded to play various scales and intervals on the piano, which I repeated, singing the vowels he specified. The audition lasted only a few minutes, but that was long enough for Mr. Christiansen to make notations after "range," "pitch," "color," "size of voice," "rhythm"—words that meant little to me then. We talked a few minutes about my college plans, and then, as I was leaving, he told me to watch the bulletin board for notices.

A few days later I was one of nearly a hundred excited girls who met in the chapel for a grueling two-hour test. Again and again we sang as his finger pointed at us; over and over we were grouped in various combinations. Finally, Mr. Christiansen announced a date for further try-outs and said that Mac, as he had called me, could go to the rehearsal hall! Somehow I couldn't believe that I was to be a member of the concert choir until I was given a folder of music and a seating place at that first thrilling rehearsal. This choir was to become an integral part of my college life.

Rigorous Chapel Schedule

Being a part of the Concordia Choir is not easy. A member must be willing to sacrifice much time from his college schedule and still must maintain a good scholastic average. In addition to an hour rehearsal daily, three hours weekly are spent in sectional rehearsals, led by student part leaders. Chri mas vacation is shortened for six five Cobbers who return early for hearsals that last from six to eig hours daily. Our attitude toward th demands is expressed by the words our conductor: "We are servan When we have done our share, p fected our technique, I *know* the Spi will enter into our concerts." And t Spirit does come. I know, for I ha felt His presence, as has each ch member. When we experience th moments together, it justifies eve minute of drill.

Choir members, during concert intermission, relax backstage with Director Christiansen. Miss McNeal is at left of photo.

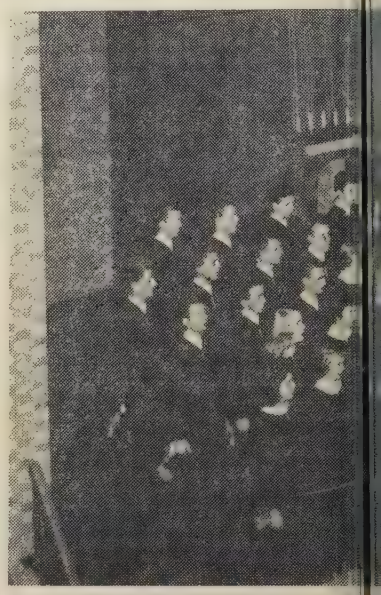
Enjoy Eastern Tour

The choir makes an annual three-we tour which last year covered the ea ern states. This gave us the opportu ity to sing in Carnegie Hall, Ne York, and Constitution Hall, Was ington, D. C. Although we had a ve crowded schedule, we managed to s many places of interest.

While at the capitol, we met J. E gar Hoover and gained insight in

Ye Are

These pages are edited by Mrs. E Missionary Federation.



TH Concert given at Trin

he Flesh

ducation secretary for the Women's

IOIR
Moorhead, Minnesota

e function of the F.B.I. as we toured headquarters. "Beautiful Savior" led the Rotunda of the capitol build-g, and busy people paused to listen. the vice president's office, we met id sang for many of the legislators our country. Among these were the te Robert Taft, Vice President Nix-n, Milton Young of North Dakota, id Harold Hagen of Minnesota.

But it was also interesting to meet any wonderful people across the na-on. Approximately half of the time e stayed in private homes, which var-d from mansions of wealth to hum-e coal miners' homes. It was not un-ual to receive parting gifts from ese friends. During a lunch stop in busy Pennsylvania city, the buses, mistake, were parked illegally in ont of a beauty parlor. The usual ing happened—we got tickets. How-er, the owner of the beauty parlor, attractive middle-aged Negress, oned the mayor and demanded that e tickets be revoked as she thought ey showed poor hospitality to a visit-ing group such as ours. As we re-assembled at the buses and learned of her consideration, we thanked her in the only way we could—by singing for her. She was so moved that she in-sisted each member should have a gift from her shop. Such incidents brighten a day.

Close friendships develop in the choir, for we share many wonderful experiences. Over four hundred men and women who have been choir members will always remember our director, Paul Christiansen, as an understanding friend with a sense of humor. "Christy" has a personal concern for both the physical and spiritual health of his "sweethearts" and "big bears." He often goes out of his way to help students with their problems. Choir members, past and present, remember the wisdom of many "family" talks.

"Music," said Martin Luther, "makes people milder and gentler, more moral and more reasonable." It then may be said that music educates and develops a better personality in all who come in contact with it. Paralleling the knowledge of literature and art, the knowledge of good music furthers one's understanding of peoples of all times, their problems and the solution of them. One gains this awareness through the choir. Such an organization provides the opportunity to contribute to the forming of a finer culture.

Bring Message via Music

An early Lutheran church musician, Johann Sebastian Bach, had but one goal, namely "to conduct well-ordered church music to the honor of God." His compositions bear such inscriptions as "Jesus Help Me," "To God Alone the Glory," and "In Jesus' Name." Through the careful selection of the greatest sacred music, the Concordia Choir attempts to carry out its objectives of the education and refining of man's spiritual life and to lift the hearts of men above the things seen into the realm of the Spirit. Bach's music combined with such passages as "Ye are not of the flesh, but of the Spirit, if so be that the Spirit of God dwell in you" (Romans 8) brings to realization the need to be better acquainted with the Spirit.

Concordia College has for its motto "Soli Deo Gloria"—To God Alone the Glory. We are devoted to an important task; to spread Christ's salvation through the medium of music, and always "Soli Deo Gloria"—To God alone the Glory!

The 1953 tour covered the eastern states and included Niagara Falls.

The Shape of the Head

(Continued from page 231)

district the blueprint describes the church convention as the delegate assembly and the district conventions as the plenary sessions. For district conventions pastors of the Church who serve congregations of the district (note the exclusion of administrators, teachers, retired pastors who, under the proposal, become advisory members) and at least one representative from each congregation are the delegates, though congregations may have one delegate for each 500 confirmed members or major fraction thereof. The district is the Church on a smaller geographical area. Though the district does not have legislative authority over the Church or even along with the Church it is expected to discuss all the problems of the Church and advise the Church of its attitude and its desires. . .

Concerning the Church Council

Provision for the co-ordination of the program between conventions of the Church is made through two groups —the Church Council and the Board of Trustees. The latter will be considered in a later article. The Church Council replaces what the ALC calls the College of District Presidents. It is composed of the presidents of the 18 districts, a layman representing each district, and the president of the church body, who is the chairman of the Council—a total of 37 men.

In general, the Council will have "special responsibility for the leadership and supervision of the church body in all spiritual matters" except those specifically assigned elsewhere. It will serve as the judiciary committee of the Church, issue letters of call to officers elected by the Church, be responsible for intersynodical relations, assist in nominating seminary professors, arrange for conferences with seminary graduates and colloquies with pastors applying for membership from other church bodies, supervise and direct through a commission the program of Evangelism, supervise and direct through a commission the program of Research and Social Studies.

The two last-named functions will be new to ALC thinking. In our ALC the work of Evangelism is administered through the Board of American Missions. The change indicates the feeling that Evangelism should permeate the entire program of the Church and might do so better if it were not attached to any one of the boards. This puts Evangelism in a position in which it can function directly through all boards and agencies.

In the ALC much of the work of the Board for Christian Social Action consists of social studies and statements relating to the Christian position in economic, political, and, social matters. Instead of combining this work with the management of welfare institutions the function is assigned in the new Chur to the supervision of the Church Council.

A further significance of the provision made these two functions is this: while in the ALC t College of District Presidents is a "program" activi the proposed Church Council would take on an "a ministrative" function with at least two full-time e ecutives under its direction: an Evangelism direct with probably a number of assistants, and a direct of Research and Social Studies.

Concerning the Joint Council

Recognizing that there may be occasions when "t Church" must take action between conventions, p vision is made for this interim responsibility. The Joi Council, as proposed in the blueprint, will "exercise t legislative authority" during the interim between co ventions. Even this authority is limited, however, to t restrictions of the "Constitution and By-Laws of t church body and the resolutions of its general conve tions." The Joint Council is composed of the Chur Council (37 men), the Board of Trustees (nine men and the secretary of the Church (the president is alrea included as a member of the Church Council)—47 me

In addition to this the Joint Council will serve as preliminary committee to the church convention, scree ing the reports of all boards and agencies and tran mitting them to the convention with recommendation The original reports will also be submitted to t convention so it cannot be said that the Joint Coun constitutes a block between the boards or institutio and the Church itself. The idea of having a prelimina committee means the end of the floor-committee-ty convention now practiced by the ALC. One group men will serve as a "floor committee," though meetin several months before the convention, to review a actions proposed.

Reference was made in describing the Joint Coun to the secretary of the Church. In the ALC this positic is limited in function almost exclusively to the chur convention. In the new Church it will be a full-tim job which draws together a number of activities carri by various people in the ALC. In addition to his wor at conventions (taking minutes, making physical a rangements, sending notices of the actions of t Church) the new secretary will keep a record of t congregations and the pastors of the Church, gath and publish the annual statistics (now done in t ALC by the statistician, who is a member of the D partment of Stewardship and Finance), keep the a chives of the Church (now done in the ALC by a appointed archivist), and serve as director of publ relations (a function not now done in the ALC b proposed to the 1954 convention).

Note the absence of any reference to one or more ce presidents. The blueprint provides for no vice esidents. In the ALC there are five, who along with e president constitute the executive committee (which as conspicuous by its absence in the blueprint as are e vice presidents who constitute it). It was the opinion the blueprint designers that under the proposed top ucture organization a separate executive committee not a necessity. As to succession in the case of sudden ability of the president to perform his duties the ueprint says that the Joint Council shall provide in- im leadership until the next convention of the urch.

Who Wants to Be President?

his casts a tremendous responsibility on the president the Church. The blueprint lists many of his duties, t the heavy load he will bear hardly becomes apparent the pages of a book. The new Church will expect uch and probably receive even more of its new presi- nt.

Does the shape of the head even in shadow form omise a good, sound top structure for the new urch? To answer that question would require leav- g the role of reporter, which we are reluctant to do. this we are sure and state as fact: A consecrated oup of men in the positions written about in this icle can give to the new Church a strong, challeng- g, dynamic leadership that will help it fulfill the will God; no organic structure—not even the one pro- sed—is good enough to compensate for a lack of nsecration by the individuals that staff it. God has essed each of the four church bodies with consecrated aders; we've met them, talked with them, worked th them, even struggled with their ideas. Even the adow of the new Church seems to promise this con- ued blessing of God.

The Truth About the Luther Film

(Continued from page 227)

eories of chancelleries and indulgence preachers. . . .

"The Church itself never promised remission of pen- ies for sin without repentance. But at the time of the formation there were shameless deceivers who did omise this. They did this by falsifying papal bulls d selling indulgences for money. They were deceivers. ney did what they did in flagrant opposition to the aching of the Church. Obviously this could occur ly in an environment dominated by the unscrupulous cality of a Boniface IX and men of his stripe. . . .

"One cannot prove that Tetzel's extreme view—that indulgence can be applied to a particular soul with mplete assurance—was utterly opposed to Christian doctrine and therefore essentially wrong. But what if this indulgence was secured by a sinner without repentance? If a man who is in a condition of enmity to God is able by a mere payment of money to alter the secret judgment of the divine majesty in the world to come, the danger in such theories is at once evident to anyone's Christian consciousness. The bagatellization of repentance which emerges clearly in this one case (the purchase of indulgences for the dead) stamped the rest of the practice of the professional pardon sellers, correct as their practice may have been in theory. The goal of those who commissioned indulgence preachers was business. To achieve this, the people were enticed—not with dishonest intentions—by a gloriously easy way to secure salvation. . . .

"The Dominican Tetzel, general sub-commissioner of the archbishop of Mainz, adhered strictly to the spirit of his instructions. There can be no doubt whatsoever that he taught according to the sense of the doggerel, 'As soon as the coin in the coffer rings, the soul from Purgatory springs.' . . .

"Tetzel was very well paid. But one cannot prove that he was guilty of gross moral misconduct. He did not belong to the sort of indulgence preachers of whom John Eck said that they paid for their whoring with indulgence certificates. Rather, he belonged among those whom Jerome Emser pilloried as men who were more interested in money than in repentance and sorrow for sin. It is a fact that, for the sake of raising money, he lowered, in a very dangerous fashion, the requirements of salvation."

Master Painter

LLOYD THORSHEIM

Tufty, rose-tinted sky of early morning light,
That builds against a yet reluctant gray
Who deems her vigil short and would but stay
One fleeting moment more to set aright
The heavens. For there must be no star so bright
That it outlives the swift approach of day,
And cannot then retire in solitude to pray
For guidance for the restless soul of night.
Whence come celestial stains that creep into
The sanctuary of the dark, and all its mystery—
To dazzle and bejewel a green-clad countryside with dew
From lofty mountain top to lowly lea?
Eternally, the timeless fingers of an Artist, who
Does softly brush life's canvas with an ethereal hue.

On the Steps of Salvation

Harold B. Kildahl

THE SECOND SUNDAY IN LENT
March 14, 1954
Text: Luke 7:36-50

Take a few moments now, before you read on, to consider the text for this day. Read it again now, and let your soul receive its goodness. There are visible steps on which the soul must tread.

The first? The acknowledgement of spiritual need. That woman is contrasted with Simon. She knew her need. Her soul was reaching out in the agony of her need, whereas Simon knew nothing of such need and was apparently quite content with his life. If ever a soul shall rise on the steps of salvation, it must rise on the first step of spiritual need—the weight of sin must be real.

The second? The adoration of Christ as the Sinless One of God, the Savior who forgives sin. This is no mere pious thought. This is no fantasy or idle expression of a traditional thought. This is real. Christ is real. He came, He lived, He preached and taught, He bore the needs of others in His heart, He suffered, He died, He won the victory over sin and death—for you. It is a serious and searching question that comes to you and me time and time again as we reflect upon our lives and the place Christ holds in life. Take a moment now and think about that very thing—what place does Christ hold in your life? What step are you on?

The third? Confession. No word is recorded from her lips. She was silent, though her tears spoke volumes and reflected the prayer of her heart. Her need came into contact with the Sinless One, and her tears conveyed her faith, and her love. It has been said quite wisely, it is sure, that faith and love are born twins. Be that as it may, the picture of a woman on the third step of salvation is the picture of confession borne out of need and faith in Christ. Have you ever shed a tear? Of remorse? In the presence of Christ?

The fourth? Forgiveness. This is the heart of the Gospel; for where there is forgiveness, there is also life and salvation. Rising, on the steps of salvation, the soul finds cleansing in the blood, in the grace of Jesus Christ, and stands pure and fresh and sinless in His holy sight. Friend—have you come this far? Are you on the fourth step of salvation? If you confess your sins, He is faithful and just to forgive your sins and to cleanse you from all unrighteousness.

The fifth? Go. Go in peace—go into life again a new creature able by the grace of God to live a Christian life of partnership with God. Friend—take a moment now. What step are you on? Pray God that you may rise to the heights of His salvation. Amen.

Fields Do Vary

Philip S. Dyb

Sometimes when pastors accept calls to untried fie they are fearful lest we in the Home Mission office a other friends take for granted that all fields are same and will show a quick and promising response the coming of the Church. When these fears are pressed to us, however, we try to allay them by showi that because we work continuously in the area of Ho Missions, we have the fullest possible appreciation the fact that fields do vary a great deal.

Last week this variation was brought home v forcefully because of reports from two separate are In one instance the pastor told of a new section n the church which had just been canvassed by the par worker. She had visited 100 homes, of whom 96 prov to be Jewish, two Catholic, and two Protestant. C of the two Protestant families began to take inter in our church as a result of the call.

In another instance it was reported that the par worker had just begun to do house to house work the new community and had already visited 48 hom In the 48 homes, she contacted 36 families that w Lutheran and therefore potentially interested in me bership in the new church to be established!

When you contrast these two, you will see that the first case there was a 1% response, in the seco instance a 75% response.

The two instances mentioned above represent t extremes. A 1% response is the lowest that has ev come to our attention, and a 75% response the highe Strange that these two extremes should be report almost simultaneously. Most areas are somewhere between, with 10% to 15% or even 25% of the peop as potential members of the new congregation.

Let it be explained, however, that in the first instan other sections of the community show a more prom ing picture and consequently the new congregation h a Sunday school of 333 children and a total chur membership of over 200 souls after two years of wor

It is interesting, too, to know that this 1% respon was in a community on Long Island, New York (t 75% response was in Eau Claire, Wisconsin), a gener area where our young churches have developed in most satisfactory way. Nor is the young church and pastor doing any explaining or giving any alibis. hundreds of other homes in the area they have foun scores of families who are interested. In two years work they have a congregation of well over 200 sou and a Sunday school of 333 children enrolled.

Moreover, another Home Mission pastor a couple miles away from the first one reports that he will ha instructed and confirmed about 90 adults in six month

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE THIRD SUNDAY IN LENT

Lesson: Revelation 2:1-7

The Gospel: John 8:31-44

Monday, March 15
THE PATTERN

Read 1 Peter 1:13-16

But as he who called you is holy, be y yourselves in all your conduct; since s written, "You shall be holy, for I holy."

While worldly people choose their own es of living, the children of God have attern given to them. "You shall be y," God says, "for I am holy." In Sermon on the Mount, Jesus restated : "You, therefore, must be perfect, as r heavenly Father is perfect." This is ll to holiness; to a life patterned after l.

Though he cannot fulfill the measure- its of this Perfect Pattern, a Christian os it always before him. He is called o holiness. He does not want to be a e god, he wants to be godly. He does seek his own glory, but God's. He aks, acts, and serves as Christ would It is his daily quest. And God, who es him, assists him in living the holy . God sanctifies those He saves.

We would be holy, O God. Draw us o Thee. Amen.

\+ +

Tuesday, March 16
WHY JERUSALEM?

Read Luke 9:51-56

When the days drew near for him to be received up, he set his face to go to Jerusalem.

One thing was certain to happen if Jesus went to Jerusalem. He would suffer and die. The Pharisees, who hated Him because He exposed their hypocrisy, would plot to kill Him. The priests, who had grown fat on an empty religion, would accuse Him of blasphemy. Pilate, who despised the Jews and gave no thought to God, would wash his hands of the whole thing.

Knowing this beforehand, Jesus was determined to go. "He set his face to go to Jerusalem" and no one, not even His disciples, could persuade Him to stay away. Jesus lived His life in fulfillment of the will of God. He knew it was God's will that He should suffer and die for the sake of mankind.

Why did He go? Because it was the only answer to sin. Because it would raise a cross on Calvary. Because I, who have no life apart from Him, may have life because He died and rose again.

\+ +

Wednesday, March 17
NO SOFT PEDALING

Read Jeremiah 26:1-5

". . . Do not hold back a word. It may be they will listen, and every one turn from his evil way. . . ."

Jeremiah was sent to work among a hard-hearted people. They had forgotten God. To awaken them from the deep sleep of sin, God commanded Jeremiah to speak to them in strong language. "Do not hold back a word," He said. "Tell them plainly what is to become of them if they do not repent."

It is the duty of the Church always to declare the whole counsel of God. It is not to hold back a single word. It is to declare both sin and grace, Law and Gospel, both the wrath and the love of God. But how tempting it is to dwell on "God is love," and how distasteful to say, "The soul that sins shall die." Yet, if the Church fails to call sin by its name, it is guilty of "holding back." It walks lightly where God has ordered it to tread hard.

By hearing all of God's truth men are saved. The truth of sin hurts. But if the hurt is great enough, it will drive the sinner to the healing wounds of Christ.

\+ +

Thursday, March 18
OUR HIGH PRIEST

Read Hebrews 5:7-10

Although he was a Son, he learned dience through what he suffered; and ng made perfect he became the source eternal salvation to all who obey him.

In order to become our High Priest it s necessary for Jesus to show perfect dience to God. Although He was hout sin, He was made to experience rything His people are called to endure their conflicts with sin and Satan. The fering of soul that He endured in hsemane is greater than any human ng can understand. Yet, in this, as well in all His earthly life, He showed per- obedience to God. He never lost sight God as His Father.

Of real comfort to those who know us as the source of eternal salvation is fact that He is acquainted with our ptations. The writer of Hebrews says, or we have not a high priest who is able to sympathize with our weak- ses." But of greater comfort is the t that His perfect obedience is the ans of salvation for those who ac- owledge their sins.

\+ +

Friday, March 19
SERVICE: NOT STONES

Read John 10:24-33

The Jews took up stones again to stone him. Jesus answered them, "I have shown you many good works from the Father; for which of these do you stone me?"

When the Jews picked up stones to throw at Jesus, it was a sign of their utter rejection of Him. It meant that they did not understand, or did not want to understand that He was Christ, the Son of God.

In a very real sense Jesus undergoes stoning to this day. Every time His divinity is denied by anyone, it is as though a stone were hurled at Him. Every time He is referred to lightly as a "great historical figure," He is subjected to the same crude treatment. Each time His Name is used disrespectfully, or profanely, it is a hurt to His honor and glory.

Jesus, the Savior of the world, has so much meaning to His own that they seek only to glorify Him, and praise His holy Name. They know the "good works" He has done in their behalf. They live their days under Him in His service, and they worship Him with prayer, praise, and thanksgiving.

\+ +

Saturday, March 20
THE LAMB

Read Genesis 22

He said, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself the lamb for a burnt offering, my son."

Although he did not know it, Abraham spoke as a prophet when he said to his son, Isaac, "God will provide himself the lamb." And as the act of sacrifice unfolded there in the land of Moriah, God provided the ram that took the place of Isaac whom He had asked Abraham to sacrifice.

For all the world God has provided the Lamb. John the Baptist pointed to Jesus, and said, "Behold, the Lamb of God!"

Do men ask today, "Where is the Lamb?" The only answer is, "Jesus, the Son of God." He is the Lamb who went willingly to His death. Do men ask, "Does the sacrifice of this Lamb cover my sins?" The answer is, "Yes. He is the Lamb of God that takes away the sins of the world." Do men ask, "Is this Lamb worthy of my life and my devotion?" Yes, "Worthy is the Lamb that was slain."

Lamb of God, accept my adoration. Amen.

Here and There on the Christian Front

Edited by Raymond M. Ols

FEW COMMUNISTS AMONG CLERGY SAYS COMMITTEE

The House Un-American Activities Committee, in its annual report to Congress covering 1953 investigations, declared: "The official record established that, as in other fields, the few members of the clergy who have associated with Communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic men of the cloth."

The committee also reported that a very small number of "case-hardened Communists and Communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy. Sworn testimony relative to this fact is in the possession of the committee." The group also called attention to the fact that some loyal clergymen were lax in not determining the real sponsors of a movement before allowing their names to be used, acknowledging that permission for the use of one's name might have been given with the best of motives. It also acknowledged that times had changed in the last 10 years and that many clergymen had "scant notification" of the nature of the many front organizations of the late 30's.

URGE SOUTH CAROLINA ACCEPT SEGREGATION DECISION

Another of those actions by churchmen in the southern states which is intended to temper any reactions to the forthcoming decision of the U. S. Supreme Court on segregation in the schools was taken by the South Carolina Fellowship of Churches and the South Carolina Division of the Southern Regional Council.

In a resolution adopted at a joint meeting, the groups expressed alarm lest the state turn over its public education program to private agencies in an effort to avoid complying with a possible court ban on segregation, an action voiced as a possibility by the governor of the state. The resolution said, further, that no satisfactory solution of the segregation problem is possible outside the framework of Christian thought and teaching, and that "no solution which, even inferentially impugns the equal dignity and worth of human personality can be a final solution."

"It is our conviction that the Christian individual is morally obligated to consider racial problems in the spirit of Jesus Christ," the resolution went on. "We are deeply concerned about the rapidly approaching crisis over racial segregation and recognize the tardiness of the Christian community in dealing forthrightly with this problem."

TEACHING MINISTRY INCREASING

An increasing number of credit and non-credit courses in religion are being sponsored at colleges and universities throughout the country by the Division of Student Service of the National Lutheran Council, the Rev. Donald R. Heiges, executive secretary of the division told the 36th annual meeting of the Council. He reported that Lutheran Chairs of Bible ha been established at Texas Agricultu and Mechanical College in Colle Station and at the University of Tex in Austin, and that it is hoped to augurate a Chair of Religion at t State University of Iowa in Iowa C next fall.

Credit courses in religion, he adde are also being offered at five oth schools by campus and parish past serving the Student Service Divisio In addition, forty-four non-cred courses were taught during the p year in twenty-four non-Lutheran c leges and universities. Enrollment taled 772 students, of whom 148 we non-Lutheran, and many of these nc Christian. Dr. Heiges pointed out "t evangelistic as well as the educatio possibilities of the non-credit p gram."

The Division is now maintaini contact with more than 1,200 Luth an faculty members in the U. S. Du ing the past year 15 campus grou of Lutheran faculty members in nc Lutheran schools met regularly study the Christian faith, he said.

RELIGIOUS VOCATIONS FOR WOMEN

RNS Photo

Some 75 women students from 35 colleges and universities attended the second annu conference on religious vocations for college women at Union Theological Semina in New York. Prof. Mary E. Lyman, dean of women students at the seminary (seated is shown discussing the meeting with three of the delegates. Left to right: Judy H of Verona, N. Y.; Cynthia Bullock of Ardmore, Pa.; and Caroline Ogden of Utica, N. all students at Union Seminary. The conference was planned to help college women w have not yet chosen a profession get more information about religious vocations, a guide those who plan to enter a religious vocation but have not chosen a particular fie

UTCH CATHOLICS START 'STEM OF LABOR CHAPLAINS

he Dutch Roman Catholic hierarchy s introduced a system of labor chapns to help solve the problem of orkers who have drifted away from e Church. In the large cities of nsterdam and Rotterdam the numr of lapsed Catholics among factory nds, dock workers, and taxi drivers s caused increasing concern to these aders.

This plan is unlike that of the work-priests in France, who were recently called from their jobs, in that the oor chaplains hold no official worker sts. They are exempt from all other ork and devote themselves completeto their specialized task. They are owed in most factories, where they alk about and become familiar with ctory life. It is intended, in that ay, to provide opportunity for reachg the workers.

Most of the preparatory work for the oor chaplains is done by small cells of atholic workers who organize prite meetings at their homes to which ey invite lapsed Catholics to meet e chaplain. Each cell comprises about workers at the most.

JSH FOR IDDLE EAST PEACE

he resolution adopted by the Naonal Lutheran Council calling upon e State Department to initiate new tempts for peace in the Middle East s been followed by a similar appeal om Dr. Walter W. Van Kirk, an ficial of the National Council of urches, who urged that Christian inion in the U. S. be thrown behind drive to avert the threat of conflict that part of the world. Addressing conference of the American Chrisn Palestine Committee he warned at any new warfare between Arabs d Jews would be a "disaster for the merican people."

"Only with the backing of a Chrisn community united in favoring juse for both Arabs and Jews," Dr. an Kirk said, "can the government d the United Nations carry out proams that would relieve the tensions d explosive potentials in the area." Dr. Van Kirk proposed that Chrisn leaders hold a national consultaon to appraise the government's announced policy of "sympathetic and impartial friendship for the Middle East." He pointed out that the success of such a consulation would depend upon the degree to which participants would recognize that guilt for the unrest and violence is a shared guilt; that not all of the right is on one side and all wrong on the other. "The tensions that have made the Middle East a breeding ground of hatred and despair cannot permanently be resolved short of the healing influence engendered in men's hearts and minds by the living God."

"TOP OF THE WORLD" CHAPLAIN

RNS Photo

Chaplain (Col.) Paul Maurer, a Congregational Christian minister who has served the spiritual needs of Protestant servicemen in the army for more than 25 years, now has his assignment at the "top of the world." He is stationed with U. S. Army troops at Fort Richardson, near Anchorage, Alaska. He visits the most isolated installations along the Arctic Ocean and Bering Sea to bring religious services to men stationed there. During the past holiday season he traveled about 3,000 miles by air and 100 by dogsled to bring greetings to the men in the frozen north.

WORTHY OF NOTE . . .

More than 1,000 students from four Peoria and East Peoria (Ill.) high schools were released from classes, with their parents' consent, to participate in the community's fifth annual Religious Emphasis Day, an observance which was sponsored by the Peoria Area Council of Churches, the YMCA, and the YWCA. . . . A Lenten appeal for 500,000 persons to sign pledges to abstain from alcoholic beverages will be made by the United Church of Canada's board of evangelism and social service.

CARDS FOR CHURCH ATTENDANCE

RNS Photo

An unusual manner of recording attendance has been popular at Trinity Methodist Church, Kansas City, Mo., through the use of "time cards." Worshippers stop in the narthex to register their attendance by removing a card from racks which resemble the time clock system used in many business establishments. Each member lifts the card bearing his name, drops it into a receptacle behind the rack. Later the cards are taken from the receptacle, punched by church workers for that particular service, and restored to the racks. The attendance drive of this church was begun in connection with the national evangelism campaign of The Methodist Church. In this photo, four regular church members are shown about to take their cards from the racks.

Schools and Colleges

Edited by the Division of Higher Education

CAMPUS NEWS NOTES

Experienced debaters from *Augustana Academy* tied for first place in a recent debate tourney at Madison, South Dakota. The Academy debaters tied with South St. Paul and Worthington, Minn., and Estherville, Iowa, winning seven out of eight debates. Debating the question, "Resolved that the president of the United States should be elected by direct vote of the people," the affirmative was taken by Audrey Wagnild of Windom, Minn., and Linda Shoemaker of DeKalb, Ill. The negative side was handled by Marlene Bolstad of Sinai, S. Dak., and Mary Rasmussen of Armstrong, Iowa.

* * *

Lutheran Collegiate Bible Institute at Outlook, Saskatchewan, will have a yearbook published for the first time. The book will be filled with interesting pictures and articles of interest and will have maroon and gold covers. LCBI is a residential high school and Bible Institute and has an enrollment this year of around 130 students.

* * *

A new art center at *Concordia College* was recently completed. The class building, formerly the old gymnasium, was completely renovated to include elaborate classrooms, adequate facilities and lighting, and a modern gallery. Classes were held in the Art Center for the first time this second semester. Prof Cyrus Running, head of the department, and Miss Elizabeth Strand are the art instructors.

* * *

A *St. Olaf College* debate team, composed of four members, placed in a three-way tie for first place among 25 colleges represented in the Grand Western Debate Tournament Feb. 5 and 6 at Northwestern University in Evanston, Ill.

The affirmative team, Milo Ormseth of Havre, Mont., and Carol Syvertsen, of Elizabeth, N. J., won all four rounds of their part in the tournament while the negative team, Wayne Tellekson of Green Bay, Wis., and Frank Nelson of Northfield won three of four rounds.

* * *

"Omnibus of the Arts," a student cultural festival, was held on the campus of *Pacific Lutheran College* February 25-27. A sacred concert by the "Choir of the West" under the direction of Prof. Gunnar J. Malmin opened the three-day festival. A student produced and directed enactment of Shakespeare's "A Comedy of Errors" was given. The closing program featured a joint musical venture by the college band and chorus, directed by Profs. Robert Larson and R. Byard Fritts, respectively. During the festival there was an exhibit of student art with works in oils, pastels, water colors, tempera colors, and sketches.

* * *

Tor Gjesdal, noted Norwegian diplomat, visited the *Concordia* campus on February 24 and spoke at the chapel services that morning. Mr. Gjesdal, principal director of the United Nations Department of Public Information, formerly held positions of an international nature in the fields of journalism and diplomacy.

* * *

Plans for naming the unfinished chapel in Hilleboe Hall, senior women's dormitory at *St. Olaf College,* the Joyce Buntrock Memorial Chapel have been initiated by the Women's Senate. Joyce, a senior student from Columbia, S. Dak., died last November in an automobile accident.

Interest in a memorial fund for her gave impetus to the chapel construction project which was abandoned because of a lack of funds when the dormitory was completed in 1951. Support for the project will come from the Joyce Buntrock Memorial Fund and the Women's Senate.

* * *

The Rev. Herbert G. Loddigs of Los Angeles, Calif., was the speaker for the spiritual emphasis week February 7 to 12 at *Pacific Lutheran College*. He gave addresses twice daily, chapel in the morning and at an spiration meeting in the evening. was also available for counsel to student body during the day.

* * *

"The Little Foxes," a tragedy three acts by Lillian Hellman, has be selected as the first of two productio to be given during the second sem ter by the *St. Olaf College* drama partment.

The cast has been selected and begun work under the direction Walter Draper, head of the drama partment. The play is slated for pr entation March 11, 12, and 13 in college drama studio.

* * *

The Vienna String Symphony gave concert at *Pacific Lutheran College* the evening of February 14. Appearin with the 16-piece symphony will Miss Rose Schwaiger, coloratura prano of the Vienna State Opera. T is the first transcontinental Americ tour of this European organizati which is comprised of the leadi string players of the Vienna Sympho Orchestra.

* * *

Two *St. Olaf College* debat emerged in second place in the Olaf squad's first participation in Midland Debate Tournament at M land College, Fremont, Nebr., Janua 29 and 30.

The two, Carol Syvertsen, sen from Elizabeth, N. J., and Audr Stolen, senior from Stoughton, W were tied for first place at the end six rounds of debate. In the semi-fin the pair defeated Nebraska Wesley but then lost to the University of N braska team in the final, with the f judges splitting the decision, 3-2.

As a whole the four teams represe ing St. Olaf in the meet won 18 of preliminary rounds of debate. Me bers of the other three teams w Milo Ormseth, Havre, Mont., a David M. Berg, Osage, Iowa; Jan Finholt, Oak Park, Ill., and Jo Hagen, Crookston, Minn.; Beve Grady, Fort Washington, Wis., a Claire Gunderson, Blue Earth, Mi

ithin the ELC

tinued from page 222)

aul Christiansen Choral School, giv- instruction in conducting of choirs, choir organization, rehearsal techues, etc., will this year be held in e places: at Denver University, ıver, Colo., June 13-19; at Lewis Clark College, Portland, Oregon, e 22-July 2; and at State Teachers lege, Bemidji, Minn., July 25-Aug. Tuition and living expenses at Den- $70, and at Portland and Bemidji, . Instructors: Paul J. Christiansen, ıcordia College, Moorhead, Minn.; l O. Thompson, Bemidji State chers College, Roger D. Fee, Den- University; L. Stanley Glarum, vis and Clark College; Richard ttland, Bloomington, Ill. Apply for ormation to Kurt J. Wycisk, Conlia College, Moorhead, Minn.

'or Sale: West North Immanuel ırch, located about nine miles north- t of Pelican Rapids, Minn. Bids l be received until April 1. Right is rved to reject any or all bids. Con- Emil Bentrud, Secr. of Committee, ican Rapids, Minn.

Help Wanted: girl for general office k, some experience in bookkeeping pful. Contact Central Service Sec- ı, Mr. Grant Walseth, manager, S. 4th Street, Minneapolis, Minn.

Evangelism Conference Addresses ailable. The addresses delivered at 1954 Evangelism Conference are ıg published in book form and will ready for distribution about April These books sell at $2 each and may ordered from the Division of Evanism, 422 S. 5th Street, Minneapolis Minn. If you have not yet placed ır order for this book and would e a copy, please send your request the Evangelism office as soon as sible.

Tape Recordings Available. The adsses delivered at the 1954 Evangel- ı Conference, with the exception of Workshop addresses, Dr. Quank's Bible studies, and Pastor Agnar nner's address of Jan. 20, have been orded. These tapes are available m the Donald F. Rossin Company, S. 5th St., Minneapolis 15, Minn., a cost of $3.67 per 7" reel, which the regular wholesale price of the e. If you have a dual track machine, ı may have any two addresses of ır choice recorded on one 7" reel. u may address your request to the ssin Company directly or you may ain an order blank from the Divin of Evangelism, 422 S. 5th Street, Minneapolis. Be sure that you indicate the make of your machine and whether it runs at 7½", 3¾", or 1⅞" per second, when you place your order. Orders should be placed before May 1.

Wanted: Used Communion flagon, one-quart size, undamaged but finish not important. Contact Mrs. L. C. Blomberg, 4101 19th Avenue S., Minneapolis. Phone: Parkway 2-3859.

Used altar cloth, white with crocheted edge, available to any congregation which is able to make use of it. For further information write **Lutheran Herald.**

CHANGES OF ADDRESS FOR PASTORS

J. L. Moilien, 1375 Country Club Drive, Tacoma, Wash. (5-1-54)

Omar G. Otterness, 4907 W. Medill Ave., Chicago 39, Ill. (2-1-54)

F. H. Anderson, Newport, Minn. (5-1-54)

NEWLY ORDAINED

John Donhowe, Sunburg, Minn. (2-14-54)

John P. Kildahl, 624 90th St., Brooklyn 9, N. Y. (2-7-54)

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

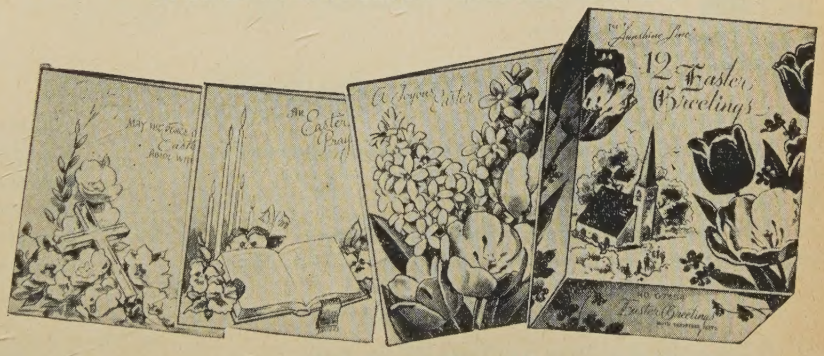
160 acre farm for sale in Dodge Co., Minn. 2 miles from town and active ELC church. Well improved and modern. Reasonable price, with convenient terms. Buyer can also have option on an adjoining 40 acres. 351-1A

80 acre farm in northern Minn. for sale. 40 acres under cultivation, rest pasture, some good timber. Buildings in good shape. REA, 2 miles from village, near Lutheran church. Forced to sell because of illness. 351-2A

70 acres for sale in Cass County, Minn. Light timber with cottage near lakes and town. REA and phone available. 351-3A

Modern house, barn, garage, and other buildings with 18 acres cultivated land, all fenced, for sale in central Minnesota. REA, phone, blacktop. 1 mile from town of 4,000. Good school and large Lutheran church. 351-20A

CHRIST-HONORING EASTER CARDS



"Sunshine Line" Easter Assortment No. G7354

Easter is a time of joy and you can make it more joyous for your friends by remembering them with lovely Easter cards. This assortment contains 12 cards, all designed to honor and glorify the risen Christ. The cards are of assorted sizes, designs and finishes. Each has a Scripture verse and an appropriate expression of greeting. With envelopes.

65c a box

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

Homes

Cozy small home with five rooms, modern, and large extra lot with guest cottage for sale in county seat resort town of northern Minnesota. 351-4B

Quality 2 bedroom home on first floor. Magnificent view of Puget Sound. Full basement, 27 foot living room. Age 6 years. Garage. Tacoma, Washington. Price $15,500. 351-5B

For sale—modern side-by-side duplex. Spacious rooms, 2 bedrooms each unit. Automatic oil furnace, 2-car garage. Clean property. Tacoma, Washington. Live in one unit and let the other pay for your investment. Price $14,500. 351-6B

Newly built brick rambler for sale in Tacoma, Washington. 2,000 sq. feet, 2 bedrooms, hot water heating system, garage. Beautiful setting among native fir trees. $23,500. 351-7B

For sale—Lovely brick home with 14x34 living room, 2 bedrooms down; 4 studio rooms up, occupied by working girls, $140 monthly income. Four sets of plumbing, full basement. Excellent hot water heating unit. 2-car garage. $27,000. Tacoma, Washington. 351-8B

For sale—Large quality built home with 8 studio rooms. All occupied. Large living quarters, 2 fireplaces, full basement, oil furnace, garage. Could be used as rooming house if desired. Selling for $15,500. Easy terms. View location, Tacoma, Washington. 351-9B

Businesses

For sale—modern 7-unit apartment court of brick and cedar exterior located in Puyallup, Washington. Thriving city only 7 miles from Tacoma, Washington. Over $6,500 gross annual income. Includes manager's apartment. Price $60,000. 351-10C

For sale—well kept 6-unit apartment house located few steps from city park near downtown Tacoma, Washington. Fully occupied. Apartments nicely furnished, part basement, central heating plant. $4,000 annual gross income. Full price $25,000. Terms. 351-11C

A well paying store and gas station in a fine community near Lutheran church, newly started. Ideal climate, center Washington state. Price $7,500. Terms given. 351-12C

For sale—well established ladies ready-to-wear business of high quality merchandise in a prosperous northern Minnesota town. Rent is high but includes spacious five-room living accommodations. Owner-manager desirous of retiring to homemaking duties solely. Community has several Lutheran churches, and is on east-west and north-south highway. Terms can be arranged on transaction. 351-13C

For sale—prosperous store in good community. 3 miles from Lutheran church. Modern home attached. One owner. More particulars upon request. Trempealeau Co., Wisconsin. 351-14C

Modern service station with home next to it for sale in Manitowoc Co., Wisconsin. One of the cleanest and most beautiful in the state. Lutheran community, within a [illegible] of church, grade school, and high schoo[l] U. S. highway. 351[illegible]

For sale—blacksmith and welding [illegible] Cement block building 36x50. 5 year[s] Wilson D.C. electric welder, trip ham[mer] grinder, drill press, forge, anvil, and [illegible] other items. Steel on hand sold on inven[tory] Prosperous dairy and farm community. [illegible] Co., Wisconsin. Also 7 room house and [garage] ing station, 3 Lutheran churches in town[illegible] school. Reason for selling—owner has [illegible] trouble. 351[illegible]

FOR RENT

For rent—room with private entr[ance] Christian home. Near Chicago Avenue [car] line. Minneapolis. 351[illegible]

For rent—2 light-housekeeping room a[part]ment furnished. South Minneapolis. [illegible] floor, back. Rent includes all utilities. 351[illegible]

WANTED TO RENT

Wanted to rent—2 bedroom house, [illegible] plex or apartment, by widow with two gr[own] daughters. Unfurnished or partly furni[shed] Near car or bus line in respectable dis[trict] Minneapolis. 351[illegible]

POSITION WANTED

Young, reliable Christian man with [illegible] and seven children, desires opportunity [to] start farming. Large farm preferred. [illegible] location. Start anytime. Norwegian. Life[long] farm experience. 351[illegible]

HELP WANTED

Housekeeper wanted in north Minneap[olis] Minnesota. One person. Modern home, sa[lary] near Lutheran church. 351[illegible]

Housekeeper wanted in north central [illegible] for middle-aged man on modern farm. [illegible] smoking or drinking. Children okay. 351[illegible]

Housekeeper wanted for three in hom[e] small modern farm home located within [illegible] limits. Willing to pay top wages. Prefer [a] petent and pleasant individual. Washin[gton] Co., Minnesota. 351[illegible]

Housekeeper wanted for couple in [illegible] sixties, wife an invalid. Small modern h[ome] in pleasant small town of 1,300 in so[uth] western Minnesota. Half-block from Luth[eran] church. Modern conveniences, light ho[use] work. 351[illegible]

Couple wanted to work with school [illegible] boys in modern children's home in I[llegible] Man must drive and do custodial work. C[ouple] pay, social security privileges, and full m[aint]tenance. 351-[illegible]

Wanted—man for farm help. Either [illegible] ried or single. Have furnished or unfurni[shed] house. Southern Idaho. Must be reliable [illegible] efficient in handling cattle and machin[ery] No drinking wanted. 351-[illegible]

Wanted—Married couple for perma[nent] farm position in southeastern South Dak[ota] Prefer young man who is interested in [illegible] ting started for himself in a year or [illegible] 351-[illegible]

Doctor wanted in fine Lutheran comm[unity] ity in a good Minnesota town on U. S. H[ighways] ways 52 and 34. Good farming and fis[hing] nearby. Active Lutheran church and g[ood] schools. Hospitals close by in the Red R[iver] Valley. 351-[illegible]

Skilled mechanic wanted for repair [illegible] in small town in northern Montana. H[ousing] ing available. 351-[illegible]

Records for Your Church Tower

Bring the beautiful music of Lent and Easter to the people

The message of Christian love and worship enters many a heart through the beauty of music ringing out loud and clear from the church tower. During the Lenten season the music can serve as a reminder and an invitation to attend the special services held during this time. Both the people in the surrounding community and the casual passerby will feel more personally your church's invitation to worship.

CHIMES AND VIBRAHARP

3329	The Lord's Prayer	Code 24-4223
3281	I Know That My Redeemer Liveth — The Day of Resurrection	Code 24-4151
3283	The Palms — Hosanna	Code 24-4154
3328	The Holy City	Code 24-4222
3278	O Sacred Head — There Is a Green Hill Far Away	Code 24-4142
3269	Beneath the Cross of Jesus — In the Cross of Christ I Glory	Code 24-4121

CHIMES

2118	O Sacred Head — There Is a Green Hill Far Away	Code 24-3490
2117	All Glory, Laud and Honor — Ride On! Ride On in Majesty	Code 24-3487
2120	Christ the Lord Is Risen — Come, Ye Faithful, Raise the Strain	Code 24-3496
2104	Sweet Hour of Prayer — When I Survey the Wondrous Cross	Code 24-3466
2049	Hiding in Thee — I Am Thine, O Lord	Code 24-3236

Unbreakable 12-inch records 78 rpm only 10% discount on orders of 10 or more

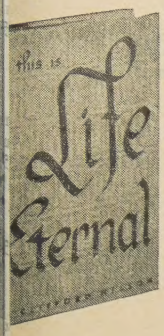
$2.50 each record

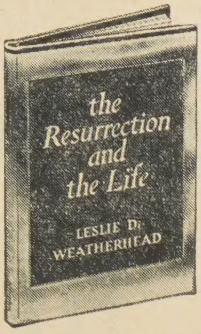
(Complete listings of Church Tower records available upon request)

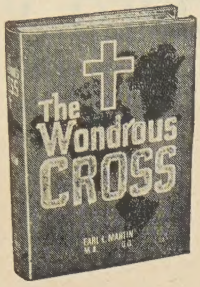
AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

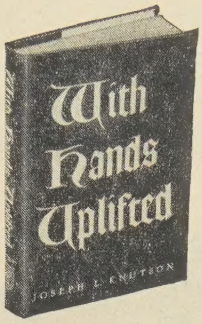
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

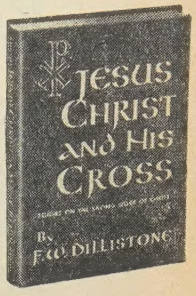
ıstors and Church Leaders Share Inspiring Thoughts on Lent...











THIS IS LIFE ETERNAL

by E. Clifford Nelson

Vital discourses on each of the Ten Commandments, with each illustrated by some character or incident from the Passion Story. $1.75
Code 14-649

THE RESURRECTION AND THE LIFE

by Leslie D. Weatherhead

In this book one of the world's great preachers presents the very heart of the Christian faith—the risen Lord, Christ living today, the certainty of immortality, and Christ's relevance to our present world. $1.00
Code 31-6545

THE WONDROUS CROSS

by Earl L. Martin

This is a devotional, sympathetic, and thoughtful treatment of the Cross of Jesus Christ. The author deals with the many phases of the Cross as a fact in history and as an influence and power in daily living. $1.50
Code 31-8170

WITH HIM ALL THE WAY

by Oscar A. Anderson

The entire passion story is studied in this sermon series as the believer travels with Christ on His last journey. Penetrating, searching, convicting messages for everyone as they enter the season of Lent. $2.00
Code 14-719

THE CROSS IS THE KEY

by Clifford A. Nelson

Vibrant Lenten meditations exploring the Cross as the answer, the interpreter of everything, the key to unlock the meaning of our lives. $2.50
Code 31-1599

VICTORY BY THE CROSS

by Theodore Huggenvik

In three parts the author considers the Victory Proclaimed, the Victory Shared, the Victory Rejected. $1.50
Code 14-672

WITH HANDS UPLIFTED

by Joseph L. Knutson

A series of sermons, based on texts from the Passion story, placing an emphasis on the importance of putting one's faith into daily practice through Christian living. $2.00
Code 14-717

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

by Arthur W. Pink

This book interprets the Sayings of Christ on the Cross in a glowing yet lucid and fascinating manner. The Word of Forgiveness, Salvation, Affection, Anguish, Suffering, Victory, and Contentment. $2.00
Code 31-6840

JESUS CHRIST AND HIS CROSS

by F. W. Dillistone

Theology and devotion are combined in this study of the central doctrine of the Christian Church—Christ and His Cross. $2.50
Code 31-3353

TAKE UP THY CROSS

by Arndt L. Halvorson

The Cross is stressed as the distinctive symbol of Christian faith and life, the rallying point for our zeal, the clue to understanding the heart of God, and the directive for Christian living. $1.50
Code 14-645

AUGSBURG PUBLISHING HOUSE • Minneapolis 15, Minn.

Please send me the following:

.... This Is Life Eternal
.... The Resurrection and the Life
.... The Wondrous Cross
.... With Him All the Way
.... Take Up Thy Cross
.... With Hands Uplifted
.... Seven Sayings of the Saviour on the Cross
.... Jesus Christ and His Cross
.... Victory by the Cross
.... The Cross Is the Key

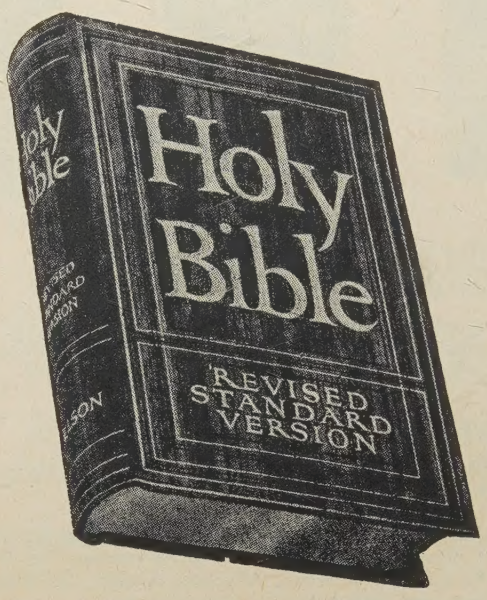
I enclose $..... C.O.D. ☐ Charge ☐

Name _____

Address _____

B NOV 53-A 54
PACIFIC LUTH SEM LIBRARY
2770 MARIN AVE
BERKELEY 6 CALIF

The Revised Standard Version Bible



An Easter Gift
for Your Home,
for Your Friends,
for Your Church

The RSV Bible Is Now Available in Two Different Type Sizes, and a Choice of Bindings

No. 2800—Cloth Illustrated Edition. 8 pt. Plantin type. White edges, stained top, square corners, blue washable cloth binding, blue dust jacket. This is a new edition with 12 illustrations printed in 4 colors, and 12 reference maps printed in 6 colors. The text is complete with footnotes. Size 5½x7¾. **$3.25** Code 30-168

No. 2803—Sturdite, Morocco-grain Edition. An illustrated edition with the same printing and size as No. 2800—black binding, red edges, covers not overlapping, round corners, individually gift boxed. **$3.50** Code 30-174

No. 2801—Text Edition. The same printing and size as Nos. 2800 and 2803—no illustrations, bound in black cloth over boards, red edges, square corners. **$3.00** Code 30-169

No. 3800—Buckram Edition. Clear, legible type with plenty of white space between the lines for easy reading. Maroon buckram binding, maroon dust jacket. Printed on fine Bible paper, size 5½x8¼. **$6.00** Code 30-170

No. 3807—Black Leather Edition. The same printing and size as the buckram edition—black leather binding, red under gold edges, ribbon marker, individually gift boxed. **$10.00** Code 30-171

No. 3807—Red Leather Edition. **$10.00** Code 30-173

No. 3807—White Leather Edition. **$12.00** Code 30-172

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESOTA